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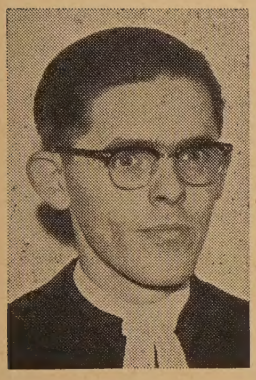
The Pulpit

A Journal of Contemporary Preaching



Ralph R. Sundquist, Jr.

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ALBION ROY KING • PREACHING ON TEMPERANCE

VOL. XXVIII, No. 9 SEPTEMBER 1957

The Pulpit

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PULPIT POST

More on Eggheads

SIR: Two articles in the June *Pulpit* interested me very much: "Why Can't Our Eggheads Preach?" and "Pap from the Pulpit." The two make an interesting contrast.

Delamotte complains because we do not get down to earth, and Stroup because we do. Delamotte would agree with a church not too far from me which asked the minister to move because he was too intellectual. One member said, "I do not go to church to think." To my mind the church is the loser.

If there is a choice between being an egghead in the pulpit and giving out pap, let me be the egghead every time. However, I believe that pap in the pulpit is due to pressure from the pew. This started with the church at Corinth to which Paul said, "I could not give you meat but milk or 'pap'." The pap dispensers have been using this as a precept ever since.

I believe that there is a middle road between eggheadery and papery. One can make haste with care and put a bit of meat into the pap once in a while. After all, Christians are called upon to be men and not babes. We must lift the level of the pew. Your for more e heads, and more power to them.

WARREN E. MESLE
Main Street Baptist Church
Newport, Vermont

Acknowledgment

SIR: Illustrations should be credi to the authors. Bertram deHeus wood wrote a quote in your Aug issue which begins: "I read somewh not long ago . . ."

His illustration comes from Cha B. Templeton's "Life Looks Up," H per, p. 130.

RICHARD W. FIRT
Valley Presbyterian Church
Syracuse, New York

Ecumenicity

SIR: I see according to your note the end of my review of the book the late Edwin McNeill Poteat t you have accepted me into the minis of the Presbyterian Church with ordination. This is the ecumeni spirit!

HAMPTON ADAM
Park Avenue Christian Church
New York, N.Y.

The Pulpit

A Journal of Contemporary Preaching

VOLUME XXVIII SEPTEMBER 1957 No. 9

Memo:

I WISH I knew what is happening in the nation and the church I love. Sociologists have studied us thoroughly of late, and there is remarkable consensus among them on the subject of our conformity. But conformity as our extraordinarily literary sociologists describe it is a comfortable, convenient phenomenon more alarming in its implications than in its practice. Yet whatever it is that is bothering me about many of my countrymen and churchfellows is neither comfortable nor convenient. If it is conformity that is the trouble, then it is a driving, insistent, incessant kind of conformity, pressing so irresistibly for general agreement and universal accommodation that individuality and even integrity must yield—or lean hard into the mighty prevailing wind.

Applying the Gag

Something is obviously biting me, and there is no point in writing further without saying just what got this started. A couple of Sundays ago a lady got up and walked out on a sermon of mine. She got up. She walked out. There was absolutely no doubt about what she was doing or why. She was not going any place; she was leaving somebody.

Now this was new, and though I did not drop a syllable at the time I have been deeply rattled since. Because I have been preaching for years, frequently on controversial subjects (is there time for another kind?), often to vigorous disagreement, but no Protestant Christian ever before denied me the right to make my honest witness to him. Goodness knows, inside the family and out, I have been harangued and chewed out for very basic faults detected in my testimony. Members of my congregation have challenged me any number of times on any number of points. But nobody ever before applied that proto-gag; Protestants didn't use to walk out.

I could be making overmuch of an isolated incident, of course. I could be crying out loud from personal pique. Oh how well I know I could. What persuades me that there are more than hurt feelings in my anxiety, though, is the confirmation my experience has in the experience of others. The letters that come to the editors of the Christian Century include many which challenge our right to say any critical word about the current revivalist vogue or its chief agent. Note, now: The challenge is to our right to speak critically at all upon this point. The disagreement is not with our conclusions—most letters to the editor are that, and should be: only by honest argument and valid counter-testimony do we ever grow or learn. This is the Protestant way, the Protestant principle, the Protestant hope. But now, all of a sudden, on this one subject Protestants forbid us to have conclusions other than their own.

And we are not the only ones who feel the ominous, anti-Protestant pressure at this point. A few ministers have written telling us that they do not agree entirely with our analyses, but for heaven's sake to keep up the criticism, because in their part of the country *all* critical thinking on the subject has been stifled by a dead-sure laity. Reporters tell how many newspaper editors systematically strain out any critical reference to the phenomenon.

After publishing its superbly discerning and marvelously amusing article on "When Billy Graham Saved Scotland" the *Atlantic Monthly* was deluged with subscription cancellations (see the following month's correspondence section). Reinhold Niebuhr writes that in a long and continuously controversial career he has never had such violent nor such disturbing mail as on his discussion of current evangelism.

Protestant Authoritarianism

The problem is suddenly much more than just one of whether a popular theology is adequate or not, whether certain methods are justifiable or not, whether results are lasting or not. Far more basic is the question of the character of the commitment which a man and his movement are engendering. That has already become so absolutist and authoritarian and repressive in some sections that the narrowest, most sectarian Roman Catholicism looks like wild-eyed liberalism in comparison. The day that Protestants don't welcome the comparison and contrast of views will indeed be the much discussed "end of the Protestant era."

Think and say what you will about Billy Graham; I would defend to the last ditch his right and duty to speak the truth as he sees it. But I beg for all Protestants the same right and bid them to the same duty. There is a kind of support for a cause which undoes every accomplishment. Maybe things are not as far gone as my excited pen has drawn them. But my worried guess is that they're farther gone than they ought to be.

H. A. G.

The Mystery of God . . .
The Seeker and the Sought

The God Beyond

By Ralph R. Sundquist, Jr.

Behold, I go forward, but he is not there;
and backward, but I cannot perceive him;
on the left hand I seek him, but I cannot behold him;
I turn to the right hand, but I cannot see him.
Job 23:8-9

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
Psalm 139:7

THERE is a mystery in these words: the mystery of scripture set against scripture, of Job set against the psalmist, of experience set against experience. Perhaps we should be content to let this mystery remain, to acknowledge that there are ways beyond our ways and thoughts beyond our thoughts, then get on with the everyday business of living. But can we do that? Can we separate the everyday business of life from its mystery?

> Behold, I go forward, but he is not there;
> and backward, but I cannot perceive him.

Have you never listened to those words before? Have you never thought them yourself—not in moments when you are being most philosophical, but at the very times when you bog down in life's practicalities? "In all this mess, where on earth is God?"—that is the question! But it is only half the mystery. What about the other side? What of the feeling that God pursues you every step of your way, never winking, always watching, ever taking note of what you do?

> Whither shall I go from thy Spirit?
> Or whither shall I flee from thy presence?

You and I are faced, you see, with a mystery of life itself—a paradox, if you please; and if it is obscure and difficult to understand it is because the meaning of life often is hidden so that living b comes "a mess." We ask, almost in the same breath "Where on earth is God?" and "Where on ear can I get away from him?"

I

These are the questions that you ask. But do yo understand what they mean? Sometimes, you know we imagine that there is a mystery when there none at all. Sometimes we tear apart a haystac looking for a needle that isn't there. Sometimes w look for the wrong answer, the wrong god, a god wh doesn't even exist.

That is partly the way it was with Job. You hea all the time of the patience of Job, but that is non sense. He was the most impatient of men, and tha was part of his greatness. His friends said, "It your own fault that you suffer," but Job answered "No, it is not so simple as that. I am no worse tha you are." And he spoke the truth: "I am no wors than you are; but I am suffering, and you are no Live as I have had to live, and the answers won drip so sweetly from your tongues." Job knew mystery when he saw one; he knew that life is no just a matter of tit for tat, that righteousness ofte suffers while cruelty goes unpunished. That was th mystery, and he looked everywhere—forward an backward, to the left and to the right—for th answer; but he looked for a god who doesn't exis He looked, if the truth be known, for the god w seek, the god who would say, "Job (or John o Mary or Carol or Ralph) Job, you are a fine fellow and I am going to straighten everything out for you Say your prayers, be kind to your friends; and yo will become healthy, wealthy and able to pass a wise."

"In all this mess, where on earth is God?" We d not see him because we are not looking for him. W seek not God, but a handyman who will hamme here, push there, trim off the rough corners an leave us with a neat pre-fabricated existence. Fo ward and backward, to the left and to the right, i church on Sunday mornings and at our devotio every night, we look for the god who is not. It is n wonder that we fail to find him!

But there is the other side of it, too—the feelin that God comes nagging after us and won't leav us alone. Why doesn't he shut his eyes for a mo ment? Why doesn't he stop besetting us behind an before so that we don't have space to turn around

That was the complaint of the psalmist. Do yo know why? Because he also looked for the wron god; and though he made a great fuss, yet he reall wanted the wrong god. We remember other wor of his psalm:

> O that thou wouldst slay the wicked, O God,
> and that men of blood would depart from me . . .
> Do I not hate them that hate thee, O Lord?
> And do I not loathe them that rise up against thee?
> Psalm 139:19, 21

Do you see what that means? The psalmist want a god who would set life into precise little categorie with a place there for the wicked and a place he for himself. He had God all figured out: "Now thou wouldst be fair, if thou wouldst just get rid

RALPH R. SUNDQUIST, JR., *has been pastor of First Presbyterian Church, Franklinville, N.Y., since 1952. He is a graduate of Union Theological Seminary, New York.*

e wicked and take care of me, then everything ill be fine. I know what thou art; thou hatest ickedness, so I hate the wicked. Oh, I would kill em if I could; but I'll leave that up to thee."

That sentiment is rather extreme for most of us; e do not like the idea of a god who knows everying that goes on and is ready to rush in with nishment at the slightest misstep. Yet life would ake more sense and be much more simple, we ould even put up with the all-seeing eye, if only e all-powerful hand would strike down the right ersons. Of course, it is not a matter of vengeance of bloodthirstiness, but simply of setting life in der. So, even as we complain, we look for the rong god, the god who is not. We look for a policean on the nearest corner, who keeps a close lookut and has his billy ready for instant action. We ok for a god who will protect us from every inonvenience and smile benignly as we go our busy nd self-righteous ways. And that god we do not nd.

II

So life remains a mess. We tear the haystack to ieces looking for a needle that is not there, and l we get out of it is a landscape strewn with tramed, useless hay. The mystery is still with us—the ystery of the God we do not see, yet who seems o near. But ought we to be surprised? Ought we expect the end of all questions and the comehension of all mystery? What kind of God can e understood by human minds? We cannot underand each other, or even ourselves. How, then, can e expect to understand him who is more than uman? Would God be God if his ways were not ove our ways and his thoughts above our oughts?

Perhaps we have left something out of life, you nd I. Perhaps we have forgotten how to get down n our knees in sheer awe, forgotten that there is nything worth getting down on our knees for, that ere is anything really awful in life. The sun slants rough the clouds and touches them with red; it ints a golden glow on the little pond, illumines e tree-tops; but we push out our chests and think ly of ourselves: "Tomorrow will be a fine clear ay for hacking out that woods for the new barn nd draining the swamp for more land. And next ear, by golly—next year I'll have the biggest farm round here." The sun sets, a handy sign of the eather; the glory is gone for the day; and soon, our own hands, it is gone forever. If we fall to ur knees it is only to grub in the dirt. Of course, if storm blows up unexpectedly and overturns our ans, then perhaps we think of God: "Where *is* he all this mess?"

But do you know what God says? He asks, Where, my friend, are *you?*" Lost in our own conrns, standing on our own feet and proud of it, mpletely without awe before the incomprehensie God, how shall we answer?

Actually an answer is unnecessary for when God ks "Where are you?" he already has the answer. ore than that, he comes to the exact place and situation where we are. God reveals himself in Jesus Christ. He comes to earth and accepts for himself the suffering that we suffer and the cruelty that we must put up with. God comes so near in Jesus Christ that he even assumes the inward and secret rejection that we turn against him in seeking the gods who are not and in forgetting the God who is. God shows himself where we do not expect to find him, and he makes himself known even as we complain of his absence.

In a way that is an answer to our questions, a revealing of the mystery; for in Jesus Christ the real God overcomes all of the false ones. Did Job suffer unjustly? Do we? Of course we do. But we are never beyond the reach of the God who loves us, the God who strengthens us to bear our pains and to overcome our adversities. The rough corners of life remain, no one rubs them off for us; but somehow God helps us to crawl over them. When we have finished, though we are bruised, yet we are triumphant with the victory of the Christ; for he has always been with us. "I had heard of thee," said Job at last—

> I had heard of thee by the hearing of the ear,
> but now my eye sees thee.

And what of the psalmist? Was he chagrined and ashamed of his failures, aware that he needed the hand of a policeman to keep him on the right path? Certainly he was, and so are we. "Thy will be done," we pray; then we go our own ways as if the words had never been spoken. No one pushes us in the right direction or tugs us away from danger; we still make our mistakes and sin our sins. But there is Christ, his arms stretched out to embrace the whole world, and on his lips the words, "Thy sins be forgiven thee." There is his love, drawing us gently to himself. "Search me, O God," cried the psalmist at the end:

> Search me, O God, and know my heart!
> Try me, and know my thoughts!
> And see if there be any wicked way in me,
> and lead me in the way everlasting!

III

Of course, the mystery remains, God is still beyond our highest thought, our deepest perception, our richest experience. The God who reveals himself is greater even than his revelation, and no words will describe him or any vision do him justice. But in the end there is only one mystery that we have to reckon with, and that is the mystery of his drawing near in Jesus Christ. Mind you, it is not that he came once and died but, rather, that he rose again and is *always* coming. The place where you stand is *where* he comes, and the time when you live is *when* he comes. Is not that the greatest mystery of all? The mystery of his love!

Why does God come? For love of us. Why does God in Jesus Christ suffer for our suffering and die our death? For love of us. But *why* does God love us? Ah, there is the mystery beyond all reach. And it always becomes a personal mystery: Why does God love *me?* Because he loves all his creatures.

(Continued on page 20)

PREACHING

THE National W. C. T. U. performed an important service by publishing twenty prize-winning sermons as *The Christian Case for Abstinence.** It is my hope that the volume will be widely and critically studied by ministers, and that the program which produced it will be repeated periodically, for preaching on temperance needs much improvement. Homiletical skill, which is well represented in this series, is not enough. The church has not yet come to grips with the alcohol problem of our day, and the difficulties lie deeper than the obvious fact that we are divided on total abstinence and prohibition.

Research Project

In addition to reflections on this volume I want to discuss the question of temperance preaching from the background of a research project of the past two years on the activities and ideas which characterize the professional workers in the temperance movement. For the most part these workers are ministers and the organized programs are the projection of the churches. It is to be expected that professional leaders should be somewhat in advance of the parish preachers in their grasp of the problem, and such I think is the case.

It may be that the most we can hope to do in the current situation is to hold the line against the flood of social drinking. The church is still on the defensive. If the W. C. T. U. volume is a fair sample of the present witness of the pulpit we have attained a fair competence in the cultivation of the saints but lack much in ability to declare the gospel to the heathen who have taken up the modern worship of Bacchus. Long ago it was pointed out by an expert that the drys are mostly effective in talking to themselves, while the wets have perfected the appeal to the indifferent multitudes. Some of these preachers are acutely aware, in a defensive sort of way, that their congregations number a large percentage of drinkers. There is too little assurance that they have breached the wall behind which the moder tionists are entrenched.

In both this sampling of preaching and in t literature of the temperance movement there is monotonous preoccupation with the alcohol proble as an external enemy—the liquor traffic—to scotched in open warfare in some sort of vigoro social action. There should be some of this; becau it is a common device of propaganda to objectify t enemy. There certainly is a powerful enemy a one of the functions of preaching should be to bui a popular negative sentiment toward it. The a rogance of the trade in its advertising and its wid spread defiance of every attempt at social contr through legislation needs to be kept on the Christia conscience, and this kind of preaching has an i portant negative result at the present time. A publ relations official of the Brewers Foundation co plained rather bitterly to me about the difficul they have in getting "the right type of citizen" in many towns to run the taverns. He blamed the a titudes of church people for the fact that charact standards are not as high as they should be in t retail trade. But a dash of this sort of message enough to establish the point. I am afraid that pr occupation with it is one main reason that so mu temperance preaching is dull.

Fallacies

We still need to purge our preaching of worn o unscientific notions. One extravagant claim to phys ological harm from alcohol, which cannot be demo strated, will do more damage in the propagan battle than fifty verified facts can repair. There a facts enough, and they are readily available to a preacher who has the kind of scientific discrimin tion which every qualified man ought to have toda There is no need to resort to vivid half truths a *post hoc* fallacies.

A sample of the latter seems to be going t rounds of temperance preaching just now. A hist ian who recently wrote a book on John Wilk Booth dug up the information that the assassin we by a tavern for a couple rounds of brandy on way to the Ford Theatre to murder Preside Lincoln. When that gets into a sermon it is like to be with an overt claim or subtle implication th alcohol was a cause or important part of the ca of the crime. This is one to get into the logic boo

*Association Press, New York, 1955.

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By Albion Roy King

ON TEMPERANCE

s an illustration of *post hoc* reasoning, except that ıost publishers are a little sensitive about such ighly controversial items in textbooks. The wet ntiment is full of *post hoc* fallacies too, as for ıstance the notion that whiskey cures a cold or ıake bite or keeps one warm. The prize is the elief that a drunk is more likely to escape harm in n accident because the alcohol relaxes him. It all rows out of some vivid coincidence when a drunken erson escaped injury in a dramatic smash up. In ıis battle the dry cause demands a superior scienfic and logical acumen.

Another point of logic which needs more precision the argumentative use of analogies. Popular reaching always makes copious use of analogies, specially for illustrative purposes to clarify ideas. suppose it is the main difference between the inresting and the dull. But when the analogy is ıade to carry the weight of an argument or an ppeal to a decision it is the weakest and most vulerable of all logical structures.

A Battle of Analogies

Popular discussion on this question has a tendıcy to degenerate into a battle of analogies. The ets love their mashed potatoes and automobiles as ell as their beer, and the fact that so many overeat kill themselves with speed is no good reason to ve up the tuber or the hot rod. Inferences are rawn from these similitudes without ever examing the differences between potatoes or automobiles ıd beer. There is a vivid collection of dry analoes. The most common right now among those who ant to objectify the enemy is communism. Practically no point of similarity between the liquor usiness and the Communist Party exists, except ıat both are taken as enemies by democratic dry mericans, yet the preachers call for a similarity of eatment.

The Communist Party, incidentally, has not been ıtlawed by the federal government. In the prosetion of communist officials it must be shown, not mply that a man is a communist, but that he is uilty of advocating the violent overthrow of the vernment. Furthermore, the ethical obligation of government to maintain itself against a revoluonary threat is something very different from the mand that government regulate the private mors of the people, or even clean up the mess which their moral delinquencies get them into. If this analogy with communism were accurately presented it might support one of the basic principles of the temperance cause, namely, that reform depends upon the moral climate of the people. Communism has not been outlawed, and it is doubtful if any political philosophy can be outlawed under our constitution, but it has been discredited among Christian democratic people by its moral excesses and its materialistic philosophy of life.

Another questionable analogy lurks in the common use of such class terms for alcohol as "narcotic" or "poison." When these terms are employed without explaining precisely how alcohol is a narcotic or a poison they carry the inference that alcohol is like morphine or strychnine. This will be convincing only to those who do not need convincing; to those who are using alcohol with a seeming harmless delight or without falling dead the preacher is either a crackpot or a naive unsophisticate. The use of class terms is inadequate without further analysis because the effects of every drug are specific to itself.

The use of scripture in temperance preaching calls for careful and honest critical judgment. No case is likely to be established in our times by the old-fashioned proof-texting procedure. On the whole the excellent homiletic training of preachers today shows up well in this respect. Hebrew moralists roundly condemned the personal results of excess. No drunkard will get into the kingdom of heaven. To give up the fruit of the vine entirely was a virtue for some people who made a special religious dedication, but it is doubtful if the idea of a total abstaining society was ever thought of in the ancient world. The alcohol problem is a very different thing in the modern age of industrial and com-

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World Temperance Day *this year comes on October 27. To aid you in your preparation for this observance, we are publishing this article by Albion Roy King. For additional background, this month's book review section carries a review article by Clifford J. Earle on two recent works concerning alcoholism. Dr. Earle is secretary of the Department of Social Education and Action, Presbyterian Church, U.S.A., and is the author of* How to Help an Alcoholic, *one of the books in the Westminster pastoral aid series.*

mercial conditions of life. To meet the ethical demands of a different social situation the Bible is rich in teachings about moral and social responsibility, and the realism of the New Testament doctrines of sin and redemption are especially important to understand and apply to this question.

It is not enough to dwell thus on the errors common to temperance preaching; I want to make three suggestions for future pulpit approach to this problem, and I shall assume without exhortation that preachers want to do an adequate job of it.

I should like to see a new kind of frontal attack upon the concept and practice of moderation. Most preachers in the dry tradition are acutely aware of the problem it presents to them. But I want to broaden this challenge to include the preachers in the moderation churches.

The Moderation Idea

The typical procedure is to start talking about moderation, whether for it or against it, and then move at once into a picture of the results of excess. We paint the fearful results of death on the highways and the degradation of alcoholism. Then we make a calculation of the chances of the drinker to be involved in an accident or to become an alcoholic. There is little evidence that such an appeal to self-interest restrains any drinkers. A more effective procedure is to try to produce a sensitive conscience in every man who lays a dollar on a bar by showing how this involves him in the vast human misery of the whole liquor business. It is the leaven of the Christian gospel of love and social responsibility. I think there is abundant evidence that this witness of Christians has produced among most American drinkers a sense of guilt and even of anxiety. Even Dean James A. Pike cannot extol the virtues of the cocktail hour without immediately acknowledging that it "is the instrument of the devil."* Guilt and anxiety probably never stop anybody from drinking, and in many cases they deepen the motivation to drink, but still I believe the public conscience on the question is a social gain.

Among the followers of the orthodox tradition which comes from St. Augustine alcohol is taken as one of God's good creatures and to give it up entirely is an act of asceticism, which may acquire merit, of course, if it is done voluntarily and in sacrifice to some higher value. But this implies that there is some important value in the strict moderate use of the drug. Even those who reject it because of the dangers of excess usually imply such a value. Much temperance literature carries this implication.

This claimed or assumed value in the moderate use of alcohol is what I think ought to be examined and challenged on two grounds: First, if drinking is kept strictly moderate (let's say to beer drinking) there is no important value in it which means an ascetic sacrifice has been made if one gives it up. If all use of alcohol could be kept strictly to that amount there would be no alcohol problem and it would have no more place in our scheme of values than a condiment at the table. Second, we ought make a great deal more of the loose ambiguity the idea of moderation itself. To some it mea two beers, but to others it means anything sh of serious trouble. The cult of Bacchus in the a cient world was frankly a cult of drunkenness. T modern devotee is not so frank but his motives a little different. Preachers ought to give a gre deal more attention to the motives which susta the use of alcohol, rather than to be so complete preoccupied with the effects of it in their preachi

Motivation

Recently I had a chance to explore this questi with a young university graduate. He belonged a drinking fraternity and was willing to be ve analytical about the pattern in vogue there. Th were all gentlemen and there was never the slighte intimation that any were problems. The reason f drinking at a party was to get "high," to get t tongue loosened up, to get going. There was nothi really to worry about if a fellow got one too ma and became "tight" or even if he got down drun providing he did not get aggressive or mess thin up.

Two beers are not enough to achieve these end At the moment someone discovers that the whisk bottle ministers to his psychological needs, a begins to use it for such reasons, his drinking w move beyond strict moderation where there is t hazard of excess. The advocate talks in terms of cocktail or two beers; he actually evaluates it at deeper level of motivation and effect.

So long as one is talking about strict moderati there is no asceticism involved in giving it up. one is talking about the more obvious effects alcohol it might be evaluated in exact epicure terms—in the long run it yields more pain tha pleasure. I suppose there still lurks among some us the dualistic heresy that alcohol is one produ of nature which is from the devil, not the creati act of God. But there is no need of heresy to unde gird the temperance idea. The alcohol problem created in our time by a complex of causes whi include, on the one hand, the existential factors the human spirit, and on the other hand, what t brewers, distillers, vintners, industrial organize and salesmen have done to this product of natur which at the same time has many valuable no beverage uses among us. The devil has plenty opportunity in both of these factors.

Related to Theology

I suppose that the homiletical treatment of a such social problem must always take the form a negative attack in large measure, but there is more positive message. Both by precept, and esp cially by example, we must exhibit the superi values of the alcohol-free way of life. There is ce tainly very little empirical evidence that alcoh adds to the basic values of human existence. In j of living, in personal development, and even in ter of pleasure the way of true temperance is a wis way than moderation.

(Continued on page 20)

** Beyond Anxiety*, p. 53.

Keep Tentmaking in its Place

By Carveth P. Mitchell

And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. Acts 18:3

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. II Corinthians 5:1

PAUL was a tentmaker. That is the way he made his living. But Paul was a tentmaker *incidentally*. Chiefly he was a Christian. That is the way he made his life. These are the two parts of human existence which everyone must face—making a living and making a life; feeding the body and feeding the soul.

Making a living is important. As far as anyone is physically able he ought to be "worth his salt." Jesus was a carpenter; Luke was a doctor; Paul was a tentmaker everywhere he went; and Paul wrote distinctly that every man should bear his own burden. Sponging, gold bricking, and shirking have no place in the Christian life. For the Christian, it is an honest day's work for an honest day's pay; and that's a principle that many modern Christians seemingly need to learn! The lack of it has almost become a disease in our modern economy.

I was interested in seeing, as perhaps you were, the report of a "Notice to Employees" put up in a businessman's office. It said:

> At some time during the day, not infringing upon the time allotted for lunch hours, coffee breaks, rest periods, vacations, bull sessions, meditating on what to do next, and trips to the drinking fountain, please try to squeeze in a *work break*. This is not compulsory, but it would be appreciated by the management.

Along with it is the report of a letter sent to the Labor Union 363 of Minneapolis, which read: "It is not the number of hours we put into a job, but what we put into the hours that counts. The day labor system desperately needs more work output per man-hour." That's true of our whole economy. To make a living every man ought to *attend to his tentmaking*. For the Christian, it is an honest day's work for an honest day's pay.

But in the midst of his tentmaking, Paul kept his perspective straight. For Paul, making a living was important, but it wasn't primary. Making a life came first! That would be a reversal of attitude for some of us. Either we don't believe it or we have forgotten it. Too often if a man's job demands dishonesty, he gives it. If a man's job costs his integrity, he pays it. If a man's job demands that he abandon his principles, he abandons them. When we raise an eyebrow at such things, he says flatly, "It's my *job*. I *have* to do it." We give to our tentmaking a place in life that it does not deserve.

A case in point is a man, an intelligent man, whom I asked recently to become a Christian. He thought it over seriously and considerably, and finally one day he said, "If I become a Christian it means that I certainly ought to change my occupation and get into another business." I said, "That's reasonable. I think so. What are you going to do?" And he said, "Why *of course* I'm not going to change my business, and get into something else." So do we give to our tentmaking a place in life that it ought not to have. We're ready with reasons, too, and good ones—"I've got to have food and shelter, or I die; you can't make a life if you don't make a living, because you don't have anything to make a life with." Or, "I have a family to support. Paul didn't. I have to think of them. He didn't." Or—"I have to get money for God's work. If I don't get money for God's work, I can't give my share to the kingdom. So I've got to make a living first."

The Right Perspective

Making a living *is* important, but it still remains that making a living is temporary, and making a life is permanent. Tentmaking is *not* the destiny of man. We are not put here simply to pound the typewriter or to pound nails until we weary and die. But in the daily grind it's so easy to lose our perspective and get life wrong end up. It is so easy to put the goods book ahead of the Good Book; to put the account book ahead of the prayer book; to make the grindstone into the cornerstone of our daily living. But sometimes, if you put making a life first, it interferes with your making a living. Sometimes, a man has to choose between those two. A man said to me a few weeks ago, "You know, if

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I had chosen to forget my scruples, and to go out after the money, I could be filthy rich by this time." There was one obvious answer to make, so I made it. I said, "Yes, but under those circumstances, isn't that exactly what you *would* be? *Filthy* rich?" Character and convenience can come into conflict. Sometimes they are mutually exclusive. There are times when we can keep our tentmaking only at the cost of our character; and we can keep our character only at the cost of our tentmaking. Then, my brothers, let us with Christian courage, make the choice. Let us then seek God's help and remember that making a living is temporary, and making a life is permanent!

Just one step further, if you please. Paul felt that making a living was important, and he made one; he felt that making a life was more important, and he made one; but he also put his way of making a living into the service of his making a life. He made his tentmaking serve his Christ. That would be a reversal for a lot of us; too many men are making Christ serve their tentmaking. Like the man who establishes himself in prayer in order to get his own way, and becomes disgusted with prayer when he doesn't get it, or like the man who pretends to be religious because it's good business and helps him make a living.

Making a living and making a life *can* be bound up together like Paul's was—to the mutual strengthening of both our vocation and our souls. On the job is where Christian opportunities are most often present, where Christian character and Christian influence can best be used. If Jesus Christ is going to be where you work, he's got to be there in you. In like manner Paul sojourned with the tentmakers. He used his craft to establish the beginnings of the church. Business executives can use their positions to appeal to other executives whom preachers and bricklayers can never reach. Bricklayers can use their bricklaying to appeal to "those of the same craft" whom the white collar workers and preachers could never reach. We, like Paul, can make our tentmaking serve Christ.

A Word of Caution

But let me add a word of caution. Life is either *made up by us*, according to our convictions and our faith, or else it gets *piled up for us*, by circumstances. We can choose to pilot our craft into the harbor, or let it drift until it sinks. But, what man can pilot his craft of life across the sea of circumstance by his own reason and strength? Here, above all else, we need the guidance of the living God in Jesus Christ. We need the power of the Holy Spirit in our day by day decisions, when, along with our tentmaking, we are making up this house of life "not made with hands, eternal in the heavens."

This, then, is an appeal and a reminder to a generation that, from my observation, seems willing, all too often, to give up anything and everything to get ahead economically. We need this reminder from the life of the Apostle Paul, that there's a place in life for tentmaking, but by the living God, it is second place! For when it is all said and done, when the tentmaking of life is all finished, and the tents we make have worn out and become obsol and crumbled into the dust, when this tempor business of making a life is gone, *we go on!* Life permanent and therefore primary.

This is a plea that in the bustle and struggle daily living, we keep life right end up; that t values and perspectives of what happens to a m and within a man shall be kept straight in c thinking. There is more to life than making a livi Hear it! There is more to life than making a livi Some of us seem to have forgotten it. When t tentmaking at last is done,—when the last canvas sewn, when the last article is sold, when the la word is typed, when the last brick is laid,—wh the tentmaking of life is finished, we have a hou that is eternal. My brothers, what kind of a house it going to be?

If we would follow Paul's example we shall n minimize the importance of making a living. Pa made his living, and he tells us to do the sam thing. We started out by saying of the Apos Paul that he was a tentmaker, but that *incidental* he was a tentmaker, chiefly he was a Christian. M fellow tentmakers, how shall it be said of you a of me? Housewives, secretaries, toolmakers, stor keepers, salesmen, bricklayers, executives—ho shall it be said of you and of me when the ten making is all done and the house of life is all we' got left? Made up by faith and conviction, or pile up by circumstance? How shall it be said? Go grant that it might be said of you and of m *incidentally* he was a tentmaker; chiefly he mad a life.

Our Heavenly Father, grant to every wage earn the power and wisdom of thy Spirit; grant strength to make the decisions of life for Jesu Christ, that we be not simply making tents, but b thy grace, building a house of life that is eterna Amen.

Prayer For a Silent Worship Chape

Here, from the noise and clatter of the streets,
With instant need upon the ways we plod,
We come to this, the room of soul's release—
To worship God.

Here, in the quiet healing of this place,
We lay aside the burden of the day,
And seek new sight, the vision of His grace,
The radiant Way.

Now we may know: the healing of His hand
In silence comes to one who prays and waits.
We find our faith reborn, the distance spanned-
Within these gates.

Out from the quiet place to noise and din—
Our load resumed—we go renewed and strong,
New peace of heart, new courage born, and in
Our heart a song!

T. Moore Atkinson.

A Sermon for Christian Education Week

Let the Children Alone

By John B. Macnab

Suffer little children and forbid them not to come unto me. Matthew 19:14, K.J.V.

Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven. R.S.V.

OUR Sunday school begins a new season this morning. Also, today marks the beginning of Christian Education Week. Normally I am not one to put much store in the "special weeks" approach to the faith, however, sometimes observances act as reminders of things which we might otherwise overlook. What about our children and Christ? What about our efforts to carry out his admonition to the disciples: "Suffer little children to come unto me"?

Jesus spoke those words originally as a rebuke to Peter and the other disciples. Some women had brought their children to Jesus so that he might touch them and bless them, as was the custom with a rabbi. But the disciples interceded and told the mothers not to bother the teacher. Jesus, however, overruled his followers. Had you been there you would have agreed completely with Jesus and would have wondered, as Halford Luccock has, how the disciples could so consistently miss the whole point of our Lord's spirit. They seem to have had an uncanny ability for doing those things which were in direct opposition to the mind, heart and spirit of their teacher. You would think that knowing him they would have instinctively sensed that children would be precious to him.

We are not confused on this point. We may not always understand everything about him, but we do know that children should never be kept from him. Exceptional indeed is the church which does not maintain a Sunday school for the training of its youth. Parents who normally never go near a church insist that their children be enrolled in its school. Sunday after Sunday in our suburban areas you see cars drive up to the church, unload the children and then drive off. Father may then go to the firehouse to chat with the boys, or to the golf course or home to read the papers, but he gets the youngsters to Sunday school. All across the country the pattern is the same. "Suffer little children to come unto me, and forbid them not." To this we shout an enthusiastic amen, and wonder how the disciples could have missed so obvious a point.

* * *

But what are the results of our faithfulness to Jesus' admonition? Rather confusing, to say the least. *Time* magazine cites some statistics: "From 1949 to 1953, distribution of the scriptures in the United States jumped 140 per cent. In a recent survey more than four-fifths of United States citizens said they believed the Bible was the 'revealed word of God.' But another survey showed that 53 per cent were unable to name even one of the Gospels. A panel of 28 prominent Americans asked to rate the hundred most significant happenings in history ranked Christ's crucifixion fourth (a tie with the Wright brothers' flight and the discovery of x-rays.)"

Here are some more statistics which add to the confusion. R. Frederick West has been conducting tests with college students for many years. He has tested nearly 2000 students on their knowledge of the Hebrew-Christian tradition in the Bible. Here are some of the results. In a typical group of 83 students, all but three had some religious background—Sunday school, young people's societies, etc. Of this group of eighty, seventy could not name the four Gospels. Seventy-four could not describe "even approximately" what Jesus stressed as the two greatest commandments, and only four could list all of the ten commandments. Yet these same students were academically proficient in other fields.

All of this indicates the validity of the story of two men who were engaged in a heated religious argument. One said, "I'll bet you $5 that you can't repeat the Lord's Prayer without a mistake." The other countered, "All right, I'll take that bet." He then proceeded: "Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." His companion said, "Well, I'll be darned. Here's the money. I didn't think you could do it."

Why this glaring ignorance? What went wrong with all those who attended Sunday school so faithfully and yet are so ignorant? What went wrong

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with the children we "suffered" to come to Jesus but who grew up knowing nothing about him? Why is it that a time when Sunday school enrollment in our country is at an all time high so is juvenile crime?

* * *

We have more in common with the disciples than we imagine. We have not gone so far as to forbid the children to come to Jesus, but we have hindered them in their coming.

When Jesus said, "Let children come to me and do not hinder them," he was referring to more than an erratic Sunday school career; he included all those things which make up the experience of living. It is in this larger framework that we have placed the stumbling blocks.

Do we not hinder the children when we deposit them at the church and take off for other parts? Do we not hinder them when we teach them about worship and its importance and then stay away from church the first rainy Sunday, or on the beautiful day when the beach beckons? Do we not hinder them when his name is never mentioned in our homes except in profanity? Do we not hinder them when we teach them to "love your neighbor" and then say there are different types of neighbors and they must learn which ones to love? Do we not hinder them when we teach them to admire the sacrifice and selflessness seen in the Cross and then avoid controversy and hardship whenever possible? When I was a child I learned about Jesus, but "when I became a man I put away childish things."

The hindrance is not limited to our homes. It embraces the entire Christian community, for as Christians, whether parents or not, we have hindered. In our churches we have too long been satisfied with maintaining a Sunday school without asking what *kind* of a Sunday school. We have been satisfied with equipment and program that would send us into the deepest despair if such poor quality existed in our weekday schools. Minimum requirements in time and quality of program have certainly been the general rule. Too often we have offered an unreal and sentimental version of the Christian gospel which builds the child up for a real letdown later on. Year after year the Christian church asks a group of real saints to teach its children. Week after week these saints have to contend with inadequate facilities, insufficient equipment, and indifferent adults, to bring children to Jesus.

It is still true that religion is caught, not taught. Thus we hinder the children each time we fail to proclaim courageously through our lives the word of God as Jesus has made it known to us. When the community is indifferent, despite its pious protests to the contrary, despite putting "in God we trust" on its coins and adding his name to its pledge, the children most certainly see the hypocrisy.

Yes, we have a great deal in common with the disciples, only our opposition is more subtle. They were forthright; we are indifferent. The present ignorance of Christ is not surprising.

What is the way out? No foolproof blueprint c be offered, for as Jesus reminded us, "The wi blows where it will, and you hear the sound of but you do not know whence it comes or whith it goes; so it is with everyone who is born of t Spirit." There is no way that one may guarantee t Spirit of God, because the Almighty cannot packaged in human programs. In the final analy it must always be as Paul said: "I have plante Apollas watered; but God gave the increase."

This is not a handy excuse to neither plant n water, however. The desert must be the concern the entire Christian community just as the m sionary outreach of the church is our common co cern. It is ironic that we emphasize this missiona work and support it rather well, while at the sa time we delegate our responsibility for Christi eduction to a small handful of dedicated sou Don't we realize that unless first we awaken a co cern for Jesus Christ the missionary enterprise ca not continue with any power. How can people wh know nothing of him be expected to be concern that others might share in this knowledge? T entire Christian community is involved.

What, then, should this community do? T approach must be at least threefold, it seems me. First, we must cease to think of education merely for children. There must be a serious effo to cope with adult ignorance concerning Chris A few years ago Presbyterians hailed the new cu riculum for their church schools and rightly so, f it is the best that was available. One of the rev lutionary features of this material was the hon study guidance provided by a parents' magazin The one hour on Sunday morning was to be rei forced by homework. But the home participati never came up to expectations. Those who develope the curriculum had forgotten that adults were ju as ignorant and confused as the children they we asked to lead: They falsely assumed that illiterat can teach something more than their illiterac that the blind can lead the blind. It is evident no that if the home is to reinforce the Sunday scho as it must, the church has to embark on a traini program for parents. It must be a program wi imagination and daring; fresh in its approac challenging and provocative in its content. Paren must be helped to see, as Dr. Buttrick writes, th a child's mind will be shaped by the street corn gang, or by any passer-by, if it is not shaped godly parents. It can be added that that mind w also be shaped by school, friends or political grou where there is no word spoken for Jesus Christ even a passing thought given to him.

Second, the Christian church must cease to thi of the Sunday school as an annex. If you happ to drive through some of our southern states spring you may notice large sheets of cheeseclo spread upon the ground, usually on the lee side a hill where the sun is bright and hot and the is protection from chilling winds. This is a tobac plant-bed. Here grow the new plants that will lat be put out in the fields. These plant-beds dema extreme attention and care, for every farmer kno

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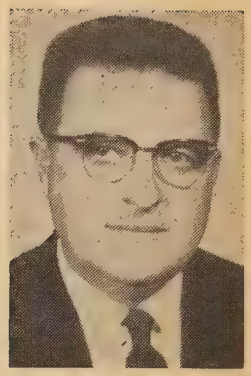
We Serve God
By Serving Others



The Test of Life

By John C. Middlekauff

I am among you as a servant. Luke 22:27 (Moffatt)

JUST before the outbreak of World War I there lived in a little town of Johnson Falls, Virginia, a young woman by the name of Sadie Virginia Smithson. Sadie was an unknown, a drab seamstress. As she grew to young womanhood, her life was filled with a terrible disappointment—she discovered that she was unacceptable to the local society leaders. Her great ambition was to become a member of the Laurel Literary Society, but her father kept a livery stable, and she made clothing for a living, so she was never invited to join. In desperation she hit upon a plan. Since no one in Johnson Falls had been to Europe, she reasoned that if she could make the trip, they would invite her to talk about her tour when she returned, and even invite her to join the ranks of the elite. She saved, scraped and skimped until she had enough money to make the journey. But, unfortunately, she chose the wrong time to go, for World War I broke out and she was trapped in Belgium. An army officer offered to drive her to Paris so that she might get the boat train and return home. On the way, the driver got lost and they found themselves crossing a battlefield. As the car came to a stop, Sadie heard a soldier crying: "Water, for God's sake, water!" Leaping from the car, Sadie found water and gave it to the dying soldier. Throughout the long night, she went from man to man, giving them water, binding up wounds with bandages made from her skirt, scribbling last messages for men who would never see home and loved ones again. When dawn broke, an ambulance drove up and a young medical officer shouted to her: "Who are you, and what in thunder are you doing here?" She replied, "I am Sadie Virginia Smithson, and I have been holding hell back all night." Later on shipboard, Sadie recounted her incredible story to a fellow passenger who remarked, "Well, the Laurel Society will surely be glad enough now to have you belong." After a moment Sadie said, "But you don't understand. I've been face to face with war and death and hell and God. I've been born again. Do you reckon any of these little things matter now?" Her friend asked, "What does matter?" "Nothing," she answered, "nothing but God and love and doing things for folks."

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One Who Serves

When I read this story there came into my mind one of the most startling things that Jesus ever said. It was at the Last Supper. Within a matter of hours, he would face the shocking experience of being betrayed by one of his friends, the injustice and mockery of his trial and the horrible suffering of the cross. But the fellowship of the Upper Room had been marred by the dissension which existed among the disciples—for they were locked in a bitter dispute over which of them was the greatest. In rebuking them, Jesus laid down one of the fundamental laws of the spiritual life: the law of service. "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves." Then he said, "But I am among you as one who serves" or as Moffatt translates it, "I am among you as a servant."

There are few words in the vocabulary of Christianity that are greater than the word "service." I invite you to think about this aspect of the Christian life upon which Jesus laid so much emphasis and which he so perfectly demonstrated in his own life.

Source of Joy and Happiness

One of the things for which all of us are searching is a life of joy and happiness. We feel that God intends for life to be joyful and for us to find the secret of true happiness. And I think the search for happiness is legitimate. One of the last things that Jesus said to the disciples had to do with joy: "These things I have spoken to you that my joy may be in you, and that your joy may be full. . . . no one will take your joy from you. . . . ask, and you will receive, that your joy may be full. . . . these things I speak in the world, that they may have my joy fulfilled in themselves." But many fail to find joy because they are mistaken as to its source. They think that if they had more "things," if they were married to some other person or if they could

satisfy certain physical appetites they would be happy. But real joy is not found along that path. It is found in a life of service and helpfulness.

Josh Drake, Jr., from Oklahoma went to World War II as a private and came home without his right hand, part of his left hand and with 35 pieces of shrapnel in his legs. Before the war he had been a star athlete and had dreamed big dreams but his injuries destroyed them. Discouraged, bitter and filled with pity for himself, Josh Drake became a rural mail carrier in his native state. The *Farm Journal* for March, 1955, tells of the rewarding experiences he has had on his route which carries him 62 miles every day. Joe not only delivers the mail but has had the opportunity to do thousands of acts of kindness and neighborliness for those who live along his route. These people have responded with friendship and appreciation far beyond anything he had ever imagined possible. In the article one sentence jumped out at me: "Slowly, patiently, they made me see that just about the greatest gift to man is to be needed, to be able to help out others." Yes, serving is one of the secrets of joy and happiness.

A Better Place

The second thing that can be said about service is that it makes this world a better, a more beautiful place in which to live. All of our lives are enriched because of the service which others have rendered. Last summer, driving to Oregon, I crossed massive Hoover Dam which tames the water of the Colorado River and puts it to use by generating electricity and irrigating the desert, making it bloom with unbelievable productivity. I parked the car on the roadway which crosses the top of the dam and walked to the Nevada side where I looked again at the memorial erected to the men who lost their lives in the building of the dam. There a tablet bears the names of the men who died and this moving inscription: "These died that the desert might bloom."

What a dreary, sad and hideous world this would be if all through the centuries everyone had lived for himself, if no one had forgotten his own welfare in order to help others. Florence Nightingale forgot her wealth, her social standing, the traditional place of women in the world in order to nurse the wounded soldiers in the Crimean War—and all over the world today, nurses by the hundred thousands with tender hands and loving hearts minister to the sick, the wounded and the aged because of the inspiration of her life of service. Florence Nightingale caught Christ's spirit of service—and she made the world a better place for everyone afflicted with illness.

Some years ago, a women in England managed to save enough money to pay her funeral expenses, but before her death she heard of the Iona Community, where about a generation ago the Church of Scotland began a work that has revitalized much of the church life of the British Isles. This woman visited Iona and was thrilled by the spiritual atmosphere of the place but was distressed by the barren look of the island. She took her small savings and purchased flower seeds which she plant all over the island. No one knows what happened the woman, whether she had a decent burial or n but the flowers which bloom on the slopes of Io are a monument to her efforts to make this a bett more beautiful world.

In a small medical laboratory in Bombay the is a statue in memory of Dr. Ronald Ross who dec cated his life to the discovery of the cause of malar and its cure. Inscribed on the base of this statue a these words: "Because one inspired individual h the name of Dr. Ronald Ross lived and labored, m lions of grateful people who do not even know h name are now enjoying life."

Whether we like it or not, the desert places human life are made to bloom at the cost of som one's life of sacrifice and service. The road to th more abundant life is a road lined with crosse But the world is a better place for all of us becaus countless men and women—unknown to us by nam —have lived lives of helpfulness and service.

The Mark of a Christian

The third thing that can be said about the li of service is that it is the mark of a Christian. As understand it, Christianity is a matter of faith an life—a life patterned after the life of Christ. No of all the things that characterized the life of Jesu the one that impressed his disciples most was th way he gave himself to others. In his address t those who had gathered in the house of Simon th tanner at Joppa, Peter gave this memorable wor picture of Jesus: "You know . . . how God anointe Jesus of Nazareth with the Holy Spirit and wit power; how he went about doing good . . ."

There are few things that more surely reveal th spirit of Christ in a man's life than his willingnes to live a life of service. Matthew 25 contains the un forgettable picture of the Last Judgment in whic the sheep will be separated from the goats. Th basis of God's judgment will not be: How long di you belong to the Church? or How regularly did yo go to church? or How much did you give to th church? or How often did you pray? But, did yo do all you could to help others? Did the spirit o Christ move you to serve men in His name?

A girl of sixteen lay dying. She was the oldes child in a large motherless family. Her childhoo had been spent carrying the terrific load of bein the mother to her younger brothers and sisters. Sh had literally worked herself to death and was dyin of tuberculosis. A visitor from a church in th neighborhood asked her if she had joined th church, if she had been confirmed and the gi answered, "No." Taking a very serious view of th situation, the next question was, "What will yo do when you die and have to tell God that?" Th young girl laid her thin, almost transparent hands— stained and twisted with work—on the blanket tha covered her wasted body and said, "I shall sho him my hands."

Rebuking the disciples for their thoughtless self ishness, Jesus said of himself, "I am among you a a servant." We do not know much about his lif

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A Sermon Upon the Reception of New Members

The Standing Pat

By E. Eugene Huff

Let us run with perseverance . . . looking unto Jesus. Hebrews 12:1, 2

Be doers of the word and not hearers only, deceiving yourselves. James 1:22

A CARTOON-advertisement which appeared some months ago in the *Chicago Sun-Times*, ran with the caption, "The Standing Pat." The cartoon showed an unusually smug looking creature, standing on one leg with the other drawn up, hands and arms folded neatly and priggishly. The character wore a most sanctimonious expression.

The cartoon was a caricature of the type of manufacturer who begins things vigorously, but that's all; he just begins. The copy read, "He never finishes a race because he figures his getaway looks good enough, and he won't dance the two-step because the one-step seems plenty. He uses a burst of advertising to introduce a product then stands pat sitting back complacently while sales slow down to a walk."

The simple point that I wish to make is that the church too is afflicted with "Standing Pats"; and frankly they are not such rare creatures at all. Church rolls are often bogged down with their weight. You will, of course, recognize the characteristics. Like the manufacturer, the Christian Standing Pat rests solidly on one leg: His name is on the roll, he was baptized and confirmed. He was off to a fast start but he felt that was enough.

Now don't misunderstand. I by no means wish to minimize the significance of joining the church—the original commitment, the profession of faith, is of tremendous importance—but what really counts is how you take it from there. There are no provisions for resting on your laurels—just because you have joined.

We are often concerned about what to do and what not to do as church members; and it is precisely to those provocative points that I call your attention. For the sake of sharpening the contrast, let us look first of all at the what to do.

Perhaps the greatest failing of new church members is their tendency not to work at church membership. They take it for granted, waiting for someone else to make the next move. Theirs is the "all right, I joined your church, now what are you going to do with me" attitude. Church members new and old need to recognize here the two way responsibility: 1) for the church to provide adequate opportunities for worship and service; 2) for the new members to step forward to accept the opportunities offered. There can be no buck passing. The initiative rests equally with old members and new.

I

But there is a danger that even those who decide to work at it will become discouraged. Many start at a fine pace, but soon begin to tire. In C. S. Lewis' delightful little volume *Screwtape Letters*, an old experienced devil sends words of encouragement to a new and younger tempter charged with the responsibility of leading one mortal man to destruction. It is very sound advice that Screwtape gives to Wormwood when the latter's patient suddenly shatters Wormwood's highest hopes by joining a church. "All is not lost," Screwtape insists. "Work hard on the disappointment or anticlimax which is certainly coming to the patient during his first few weeks as a churchman."

There is also the very real danger that the Christian will be content just to hear the word of God. As the minister and church leaders get fired up for Christian action, he may remain afraid to speak out himself, to stick out his neck, lest he be ridiculed or accused of fanaticism or do-goodism. He is like the Al Capp character by the name of Elderberry Eggnog who was being groomed to run for President of the United States. He lived in a palatial log-cabin of some thirty-five rooms accessible only through a steel chamber known as the loyalty tester. The whole point of Mr. Eggnog's candidacy was that he had never been caught doing or saying anything wrong. This miracle was achieved simply by not allowing him to say or do *anything*. He never offended anyone by word or deed. He didn't have an enemy in the world. He stood pat in the middle of any argument.

Mr. Elderberry Eggnog has cousins in the church. Their motto is "No comment." They abhor con-

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troversy or any conduct out of the ordinary. They are neither cold nor hot.

John VonRohr, professor at Pomona College, tells of a young man who came to his minister to explain that he had no further use for Christianity. The minister sought reasons for his loss of faith; and after much questioning the cause came forth: "What I really object to about Christians is not that they are Christians, but that they aren't Christian enough." Church members too often are not distinctively Christian; their lives lack any unique Christian flavor that makes them distinct from non-Christians. Can you tell a Christian from a non-Christian by watching or listening?

So on the negative side, we are not to sit on our haunches, not to get discouraged, not to fold our hands and keep our mouths shut. But what is the formula for positive action? What are we to *do* as church members?

II

I offer two texts that suggest what to do. They stand forth as reminders to established church members, and as sound advice to all new members whether adults or young people. The first is from Hebrews 12: ". . . run with perseverance . . . looking to Jesus." That's it. Run! Put an end to haunch-sitting. Get a good start. Profess faith in Christ. Join his church. Make the start and make it good, always remembering that the reception of new members or the confirmation service is a beginning and not an end.

Run with perseverance. Achieve a good stride as champion runners do. As for the inevitable discouragement, all the real difficulties are met once and for all by the last phrase of this text: "looking to Jesus." For this is a race with a goal. The danger of bogging down is met by reliance on Christ himself. The really exciting thing about Christian commitment is the personal relationship with Jesus Christ. Christ himself becomes a loving and encouraging friend and companion in the race. But what is even more important and significant he becomes our Lord: the one who can give direction to life, the Savior who can restore us to fellowship with God. All of us need so much to recognize that joining the church, accepting Christ, dedicating life to him are parts of a continuing process. The Christian life is a continuing rededication of life to Christ. "Run with perseverance . . . looking to Jesus."

The other text is from James: "Be doers, not hearers only". It is necessary to listen and to hear the word of God and to place our action within its perspective; but Christianity too often has had adherents content to hear the faith preached but with no concern to see it lived. Faith *must* get into life if it is to survive. Love must become concern, and concern must become action. In the perspective of God's word for life, the Christian must do the things that need to be done and say the things that need to be said.

As disciples of Christ there are many things we can do, but the following things are crucial: We must pray, bringing all of life's major concerns in closest touch with God and his purpose. We must depend on the Bible, not just reading it regula but gearing all of life to God's action which is t Bible's message. We give, not only our financ support to the church's far reaching program b our valuable time and our creative talents in Chris service. We must worship, bringing our love for G into full expression in fellowship with others in h church. And we must make our vocation, whatev it may be, a channel for Christian faith and action

There is no place for the Standing Pat in t Christian life, for it is a life run with perseveranc In it there is no discouragement to him who is loo ing to Jesus. Closed mouths and folded hands a all right for prayer and meditation but not f Christian service and action. When you profess fai in Christ you become a redeemed person and yo should begin to live like one.

Run, with perseverance looking to Jesus; and b doers of the word and not hearers only. May God richest blessing rest upon all who dedicate or r dedicate their lives to Christ this day.

Morning Prayer

OUR gracious Heavenly Father, in whose hand are the designs of creation, the stars in thei courses and this little world, remember thy childre who worship in this sanctuary:

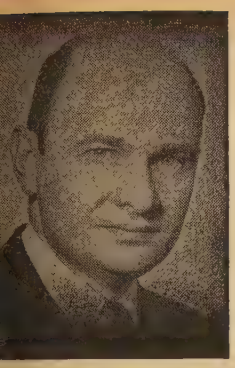
Grant, we pray thee, our petitions when they ar in accordance with thy will: For well-being, friend and happiness; for courage to stand for the right; fo resolution to meet life's difficulties; for a thoughtfu courtesy at work and at play and when we travel and for a triumphant spirit in suffering and sorrow

We pray that thou wilt hear us when we confes our faults: The times when we have inflicted hur on others, nourished unkind thoughts, harbored in tentional dishonesty, neglected the practice of pri vate prayer and meditation, and lived so many hours with no thought of thee.

Accept, we pray, our heartfelt thanksgiving: Fo the forgiveness of sins, for the joy of Christia service, for work and its honest rewards, for writin and art and music that enrich us, and for the lov of Christ that surrounds our wayward hearts.

We intercede for others in thy presence: That th President, the Congress, the judiciary, the armed services and the United Nations may be guided i the quest for peace; that the rulers of the states may promote the general welfare; that county and cit governments may be free from corruption; that th church of Christ may increase in generosity and insight, in numbers and power, in effective witnes and sacrificial living; and that our families and friends may live in thy Light and walk in the way o holiness.

—Herbert Beecher Hudnut, Woodward Avenu Presbyterian Church, Detroit, Michigan.



Time and the Ministry

By Clarence Seidenspinner

THE coming of fall with its renewed activities, its new energies, reminds us that time has urned upon itself again. The cycle is complete. oon there will be the festive lights and feasting Christmastide and Epiphany, which in turn will e replaced by the fasting and somber meditation the Lenten retreat. In this cyclic process the inister is profoundly concerned, for he is himself volved.

Our lives are influenced and affected by time st as they are moved by the men and women ith whom we associate and by other non-personal rces which at times assume almost a psychic naure in their relationship to us.

Such a force, for example, was Egdon Heath in homas Hardy's novel *The Return of the Native.* his immense open space, covered with coarse rbage, brought a somber presence and influence its inhabitants. It became personified, so to eak, and achieved the impact of a personal force the development of the narrative. Such a force o was the tidal wave that broke against the New ngland coast a few years ago and which Christoher LaFarge reported in his novel *The Sudden uest.* The chief character of the narrative, Carol ecten, grappled with it as she would have fought f an assailant.

Such a force is time. We cannot escape from its fluence while we live upon the earth. We are ways part of the event which occurs in place and me. Something is always happening to us in our ur dimensional world of Here and Now. What nally becomes of us as persons is partly dependent oon our sense of time and the relation of our reion to it.

I

If we may personify time, we might say that it is e of the most important personal influences in e. Thomas Mann clarified this fact when he made me a character in his great novel *The Magic ountain.* This story describes a man whose perption of time was not very clear. His reactions to it were hesitant, diffident and unsure, just as he might have been slow to understand other people about him. Thomas Mann observes that when your sense of time is cloudy, your vitality and effectiveness are greatly reduced. The aging process becomes premature. Recovery from the ills of circumstance is slowed down. That is why poor Hans Castorp, the central character of *The Magic Mountain,* never recovers from his tuberculosis even though he spends seven years in a Swiss sanitarium.

In a sense, the 90th psalmist also personifies time by filling it with the presence of God. He pictures the Almighty as our dwelling place in all generations. The divine presence spans the gap from everlasting to everlasting. To this psalmist, time brings affliction and gladness, beauty and labor, and all are from God.

II

When we recognize the importance of time, we are then ready for an intelligent adjustment to it in the ordering of our life. We will learn, for example, to avoid long periods of uniformity by punctuating time with moments of beauty and change and dramatic action. Periods of unbroken uniformity reduce our alertness. Even our awareness of life itself, with its shifts of interest and emphasis, begins to suffer. This is one of the dangers of getting old. One no longer remains alert to the new developments, the new idiom of speech, the new concepts that are arresting to younger minds. Florence C. Comfort summarizes it this way:

> In a dull gray cloud of time,
> The old men sit and wait—
> Shadows of disillusion—
> Naked of grace, stripped and spent
> By the squandered years,
> Old, helpless and not wanted,
> They sit and wait.[1]

Of course, the modern older person, supported by all the resources of geriatrics, need never slip into this kind of impasse. Today there are hobbies, parties, golden age groups, vitamins and injections, not to mention psychiatric treatment. Only a stubborn oldster will allow his sense of time to be vitiated today.

Nevertheless, uniformity of intellectual diet is one of the dangers of the ministry. That is why so

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many sad old eyes, such melancholy speech and such dismal platitudes appear even in our younger pastors.

This aging process is accelerated by the fact that all too many ministers set up a work program with no change. The church year is marked by a dreary round of the same old books and magazines, the same committee meetings and denominational gatherings, the same old approach to the same old texts and, alas, all too often the same old jokes against which to bruise the pastoral shin. I knew a pastor who allowed himself the indulgence of reading but one novel a year. No wonder that his congregation found his sermons inordinately dull and, after a few lamentable months, always asked for a change. Another pastor of my acquaintance prided himself on the fact that he never took a vacation. Not until he retired did he go on a pastoral binge and buy himself a trip to the Holy Land. Think of the ministers who never escape from the implacable demands of their profession.

A pastor would do well to take up a hobby or two. He will find it a relaxing experience. It will be an added moment of light in a day of heavy responsibility. He will also find that through his hobby he will make new friends and consolidate already existing friendships. People will discover a new and charming human aspect of their minister which they had not heretofore known. Pastor and people will be drawn more closely together.

Of concern to the minister in this connection is the way many people try to live an unbroken secular life with no moments of supreme meaning ever brought to expression or emphasis. For them time represents unbroken secularism: a cycle of business responsibility, domestic care and social pleasure.

What these people greatly need is the rhythmic lifting up of heart and mind to God such as the weekly fellowship of divine worship, the daily moments of personal prayer to God and that seasonal adoration which comes to magnificent expression at Christmastide and Easter. In recognition of the need for these moments of beauty and worship in the everyday life of people, the psalmist united the religious and the secular in the last verse of the 90th Psalm by saying: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us."

Religion helps us to make this adjustment to a more unified and satisfying expression of life because of its own recognition of the importance of time. The Christian religion has marked the division of time upon earth in terms of the incarnation. There were those unnumbered thousands of years known as the era before Christ. Now we live in the days illuminated by the words *anno Domini.*

Religion has recognized still another division of time in its concept of time and eternity. Time represents those years of biological experience upon the face of the earth: Eternity represents the undreamed glory in everlasting fellowship with the Body of Christ.

Christianity has bridged the gap between time and eternity in Jesus Christ. On the one hand, he is the movement from eternity into time. The eternal Word became flesh and dwelt among us. the other hand, he is also the movement from ti to eternity. It was Jesus who was crucified, d and buried, but who arose from the dead to l eternally with the Almighty.

The Christian believes that by union with Je Christ and the church, he becomes part of t movement from time to eternity. Through our in Christ's Body, we become part of his eter existence. It is highly important for us, as resp sible pastors, to help our people understand t profound theological and psychological fact. Inde we find this expressed teaching of the scriptu supported by the wisdom of the ages. Unless clarify this fact repeatedly for our people, we them down in the most important aspect of th relationship to time. Unless we do this for the they will not know how to organize their lives make the most of their time and place themsel within those living forces that move from time eternity.

III

There is still another aspect of time and t ministry of particular interest. That is the matt of sanctifying or redeeming the time. What d this mean?

Religion helps us to sanctify time by filling with the presence of God. When you read the 90 Psalm, you become aware of the fact that Almigh God is alive in time. From this point of view, t yearly calendar is bound to be one of worship. F the Christian, it familiarly begins with Advent a carries through the cycle of Jesus' ministry. gathers up into its liturgical movement all the ci holidays and festive moments of life, relating ea one to God and his abiding will for mankind. T church's year of worship is a way of saying th all time is holy and belongs to God.

In this connection, we have much to learn leaders of worship. In my own denomination, large segment of the Methodist ministers kn nothing about the liturgical year. It is appalli to read the church bulletins from various parts the country and to find that the important mov ments of the liturgical cycle go unnoticed. The la Sunday within the Octave of Christmas, I attend divine worship in a Methodist church which w observing Student Day. Now the recognition of o college students is an important matter in the e tension of the kingdom of God, and such recogn tion may well be celebrated within the calendar worship, but to allow such recognition to usu the celebration of the Holy Nativity is hardly rig The church was stripped of all the adorning Chris mas greens and only one lean hymn gave notice the fact that we still worshiped within the twel days of Christmas.

Certainly at this point, Methodist ministers a often confused and the bulletins tell us that t pastors of other churches often suffer in the sa way. A denomination often orders a strange ki of special day during the great liturgical momen of worship. Such liturgical short-circuiting w never redeem time.

Another aspect of time's redemption is the min-
ter's personal use of the days at his disposal. In
is regard, there is a fine passage in *The Magic*
ountain, in which a wise scholar speaks to Hans
astorp: "Don't you know there is something
ightful in the way in which you fling the months
out? . . . take our great cities . . . just as the soil
ere increases in value and cities become more and
ore precious, so in the same measure, does Time
. Time is the gift of God, given to man that he
ight use it. Use it, engineer, to serve the advance-
ent of humanity."[2]

This is what the psalmist means when he admon-
hes, "So teach us to number our days that we may
ply our hearts unto wisdom." Facing all of these
pects of time's redemption, the minister is bound
ask himself the question: Is the arrangement of
y time the particular design for living for which
was born?

In attempting to answer such a question, the par-
h minister seeks practical ways for the redemption
his own time. He begins by checking his schedule
r wastage. What about all the meetings, for exam-
e, on the denominational and the interchurch
vel? The average pastor spends an absolute min-
ium of 30 days in such activities. Such a substan-
al amount of time spent away from the parish
hich supports him financially inevitably returns
m to the question: Is the meeting I am about to
tend one that will really advance the church, my
tellectual or spiritual life, the kingdom of God in
neral, or is it just plain wasted? Many a man is
und to observe that many a clerical assembly is
asted time. Our ministers must learn to protect
th themselves and the people of their parish from
ch waste. If we do not watch and salvage our use
the precious days, there will be no time left in
hich to attend the really significant denomina-
nal meetings or to take care of the important
atters which await our care at home.

IV

There are many other forms of waste. Think of
e civic meetings which we attend and to which
make no particular contribution. Think of the
nnecessary parish meetings we call. In scheduling
y meeting on the parish level, ought we not ask
rselves if the meeting is really necessary. Here
e pastoral heart ought to look out, not only for
elf, but also for the people. An honest appraisal
such a question might well lead to a reduction
the number of vestry, session, council and official
ard meetings. So thorough is the work of com-
ittees in one large church of my acquaintance
at the number of official board meetings has been
duced to four per year. Committee meetings that
cupy a whole evening can often be compressed
scheduling twenty minutes before or after some
her meeting or service. In these ways time is
deemed.

The pastoral wastage of time also appears in the
mber of unnecessary calls made and counseling
pointments kept. Many calls can be made over
e telephone instead of in person. Certainly much
unseling is unnecessary or might better be done
by a local psychological service. The average min-
ister is simply not equipped by training for real
professional counseling. Eventually, seminaries will
have to rethink their curriculum at this point. Be-
fore developing an extensive department of personal
counseling, seminaries might well ask whether this
is the major function of the ministry! Counseling
can take no end of time. Unless a minister can be
of help in a particular counseling situation, his time
might better be spent on the congregation as a
whole. In the redemption of our time, we are going
to have to do some new and straight thinking at
this point.

This critical evaluation leads to positive value.
By eliminating waste, the minister can develop a
pattern of living which can include generous mo-
ments of devotional practice, study and composi-
tion, fundamental church administration to keep
the parish well unified and active, genuine pastoral
calling and, when necessary, counseling. Included
in this design for living would be family fellowship
and recreation. No pastor needs to apologize for
taking his day off each week. Such a pattern will
bring new self-respect to the minister, new effec-
tiveness to his work and the profound knowledge
that he is redeeming time.

V

From time to time, of course, the minister must
look up from his desk, must see beyond the hills
and horizons of the sea, must shift his attention
from the immediate parish situation to contemplate
the shadowy shapes of things yet to come. In sanc-
tifying time, the minister must live with an eye to
the future. The kingdom of God is not only a pres-
ent possibility but also a promise yet to be realized.
Jesus stated both realities in his teachings. The
reign of God might take possession of an individual
right now. Nevertheless, Jesus also looked upon the
kingdom as future fulfillment, that moment of con-
summation when the dreams of mankind will be
fully accomplished by the Almighty. In one way or
another, whether it be by continental or American
emphasis, we are bound to fill time with eschato-
logical hope. This is another way of saying that we
ought always to be part, and in some cases an active
part, of the great social movements which are really
working for the welfare of mankind. This calls for
pastoral extension beyond the parish bounds. Such
extension, of course, is most effective when it occurs
in fellowship with others. When a pastor becomes
so arrogant and removed from the needs of people
that he can no longer work for their welfare by
doing simple, helpful things with them and for
them, he has only to reflect upon the humbling
example of Albert Schweitzer.

Whatever the pastor does, however, to bring into
realization the kingdom of God, may be done in the
knowledge that in such redemption of time God is
active too. Saint John the Divine puts it into mem-
orable assurance: "And God shall wipe all tears
from our eyes; and there shall be no more death,
neither sorrow nor crying, nor shall there be any
more pain; for the former things are passed away."

God Beyond

(Continued from page 5)

Yes, but why *me?* Because he cares about the grass of the field and the birds of the air. Yes, but why *me?* Why should the Christ die for *me?* Why should he rise again for *me?* Why should he say, "Come; follow," and look at *me?*

There is no answer to that mystery save in the love of God himself. There is only the fact of it—the voice that calls you to come and to follow, the resurrection that gives you new life to be offered in discipleship, the living and present strength that sustains you through the hard places, the mercy that forgives you. You look for God—forward and backward, here and there—and *he* finds *you!* That is the mystery of the God who is beyond all that you can think or imagine or dream. And to that mystery you respond with faith, a love that receives his love. And what happens? There is God—seen with your own eyes! There is God, searching and knowing your heart, leading you in the way everlasting! There is God, beyond you, yet always with you; with you yet always beyond! GOD!

●

Almighty and eternal God, glorious in holiness and power, gracious in love and mercy; King of kings, Lord of lords, Light of light, Life of life; we bless thee, we worship thee, we glorify thee, we give thanks for thy great glory. O thou who art the only Truth, the highest Wisdom, the supreme Joy, the everlasting Love; draw near to us, we pray, that by faith we may see thee for ourselves, and know thy love in our lives, and yield to thy service all that we have and all that thou dost make us; through thine own revealing self, even Jesus Christ our Lord. Amen.

●

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen.

Temperance

(Continued from page 8)

A second suggestion is that we relate the temperance problem more adequately to basic Christian concepts of sin and salvation. In the volume of temperance sermons discussed above, only one of the sermons has what seems to me an adequate theological grounding. Several others reveal some sensitivity to the problem, but do not rise abo the failures of the moralizing tradition, which h so deeply affected liberal preaching on social pr lems. This moralizing takes the form of an eval tion of acts, such as drunkenness and selling liqu often with a more or less bitter polemical atta and at best an appeal to the rational faculty fo right decision. It is a basic fault of this type preaching to identify sin with a disapproved a under the control of a rational will, and to assu that the problem is solved when the act is chang It misses the point that the sinfulness is in t soul and that people can repress the act witho changing the heart, or even worse, can make so adjustment to the inner tension which is m harmful than getting drunk.

Again it must be said, that a certain amount moral evaluation of behavior is called for, and ev a rational appeal to ideal life is not out of pla but it must not be forgotten that the cure of s is repentance and dependence on the grace of G

The Problem Drinker

Finally, I would like to suggest that our preac ing should have a deeper concern for the proble drinker. It is not enough simply to hold up t figure of four million alcoholics as an object less and a warning. They cannot be consigned to sk row and the rescue missions; there are too ma of them near at home. I suppose every minister h a deep feeling of sympathy for these victims a a sense of chagrin at his failures in trying to he them. It is a difficult ministry, but highly rewardi when success comes. There are churches that ha been spiritually transformed by a working liais with Alcoholics Anonymous. And there are grou of AA that have fallen into questionable wa partly because they did not have the leaven of t Christian community.

Our survey of the activities and ideas of t leaders of the temperance movement show th there is much confusion in the church about t concept of alcoholism and what to do about even some hostility to AA and the state sponsor rehabilitation programs. The new concern of c time for the alcoholic was not generated in t church or the temperance movement, and churc men as a whole have not yet decided how to rea to it.

In addition to the redemptive love of the gos there are two factors in the picture which shou give total abstinence preachers an interest in t problem of the alcoholic. The first is that there a genuine popular interest in the problem. It c open the ear of the indifferent. Some case stories actual demonstrations of redemption might resc temperance preaching from the boredom so of felt by congregations. Rescue work is not the wh of the problem, but there is no better way to aro the interest which can lead to education and soc action.

The second is that the abstainer and the al holic who is trying to find a way out of his slav have one very important thing in common—b of them let alcohol alone, the latter because

ıust or perish. If he must, it seems that the Chris-ian, to whom alcohol really means so little, could tand with him in this terrible battle.

I was invited to a dinner party by a member of A and his wife at a fashionable eating place. One ther guest was an alcoholic and there were three thers in the party. The host invited us to order ocktails and two of the guests did. The others of us ɔined the two alcoholics in refusing drinks. I sup-ose there is merit in such abstinence but I take no ride in it. There was no struggle with temptation, ut that is due to the grace of God, no less for me han for the two alcoholics. Here is another com-ıon ground between us: We are all dependent on he grace of God. "Except for the grace of God, here am I."

Life

(Continued from page 14)

ıntil he was 30, but from the time he appeared n the banks of the Jordan to be baptized by John ıntil he stooped in the Upper Room to wash the eet of the disciples, the life of Jesus is one of con-tant unselfish service to the weak, the needy, the ick and the oppressed. Not long ago a man said, I will not be a doormat for anybody. I will not lie own and let anyone walk over me." Two thousand ears ago Jesus said, "I am the way." The world as been climbing over him into the heights ever ince!

The Only Way

Finally—and in many respects, the most impor-ant thing that we can say about service is this: It s the only way we can serve God and show him ur love, devotion and gratitude. We always enjoy oing things for those we love and we like to give hem gifts to show our affection. But how can you ive God $10; how can you do something for him? There is only one way; you must give that gift to ome person, some institution that is the object f his concern. When you gave your offering this ıorning, you were giving it to God—but in reality, ou gave it to his church. And the church, doing God's work in the world, gets its only support from eople who love God and seek to serve him. You ɔve the Lord Jesus Christ because of his love for ou, and you want to serve him. But how? The nly way I know is by serving others in his name. Of course, we can come to church and worship God. Ve can sing his praises, pray to him and listen to is Word read and explained. But if our religion tops there we are not truly religious. Real religion ill send us out into the world to be his hands, is feet, his voice.

I know of nothing in all of life that is more re-arding than the giving of self in service to others ecause of the love we have for God. Just before Christmas, 1952, the French liner Champollion ent aground just outside the harbor of Beirut. Pounded by the waves, the ship broke up and fif-teen persons lost their lives as they attempted to swim ashore. Among the heroes was Tom Ball from Sacramento, California. Three times he plunged into the boiling surf and pulled people to safety—people who surely would have drowned but for his courage. After it was all over he said, "It is a won-derful feeling to reach down and feel a hand clasp yours and know you have saved a life." There are countless ways of feeling a hand clasp yours: teach-ing a class of boys and girls; singing in the choir; serving as an usher; working on one of the boards of the church; giving sacrificially to the world-wide work of the church; speaking to a friend about Jesus Christ; visiting the sick, the aged, the handicapped; helping to care for the household when there is sickness; sewing for relief. . . .

There is no limit to what we can do in the way of service but there is one basic requirement. What-ever we do must be motivated by love. Paul put it dramatically and unforgettably in his letter to the Corinthians: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing."

Nathan C. Schaeffer has written: "At the close of life, the question will not be, how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; how have you loved and served, not how much were you honored."

Children

(Continued from page 12)

that the quality of his whole future crop depends on the strength and vitality of the young plants. The Christian church, too, is always just one gen-eration from extinction. In its plant-bed is its fu-ture. Facilities, materials, aids that are adequate to the task must be provided by the whole church.

Third, the church must not make the Sunday sermon its total effort in educating adults to become responsible disciples of Christ. Sermons can no more carry this weight than can the one brief hour in Sunday school. There must be more small groups coming together to read and discuss the faith. There must be a teacher training program for those who work in our schools. These are only beginnings in an area that has largely been neglected.

Since the faith, or lack of it, is caught, our chil-dren must find in the *entire* church fellowship a climate that is sympathetic to their Christian growth. I wish I could make you see that we are *all* teachers regardless of our individual status. Time after time I have been told by young people at summer camps of instances where conduct on the part of their seniors in the church all but destroyed their loyalty to Christ. They were completely dis-illusioned, even embittered, by the lack of charity they had been led to expect from the adult mem-

bership of the Christian community.

We are all teaching. We are all witnesses. We are all giving impressions of Christ. We are all watched by the younger members.

* * *

Finally the church must pray. No proposal is more than air unless it be undergirded by the prayer that God will take our efforts and from them grant the increase.

The church must honestly ask itself: Where do we stand? With the disciples? Or with Jesus?

"Let the children come to me, and do not hinder them, for to such belongs the kingdom of heaven."

Prayer of Dedication

HOLY, Holy, Holy, Lord God of the heavens and of the earth: supreme in glory, radiant in majesty, wondrous in power and forgiving in love: Thou who hast breathed into us the breath of life through thy divine Spirit; thou who hast quickened the hearts and wills of men and caused unrest in their breasts until, they have openly expressed their inner devotion and loyalty to thee by the creation of a house and dwelling place worthy of thy holy name; thou who standest poised to receive with favor the efforts and achievements of men, and thou who at this particular moment art ready to accept from these humble stewards the crowning effort of their praise:

Look down with favor upon us, O Lord. From thy majestic dwelling place, surround, sanctify, hallow and endow this sanctuary with thy breath and spirit. From thy eternal throne send down upon this congregation the desire to further thy kingdom, not only by the upbuilding and creation of this visible sanctuary, but also of that invisible temple wherein thou dost always dwell, so that within, we too may continue to build thee more stately mansions.

O Lord of Lords and King of Kings: We approach thy great and glorious throne with unfeigned fear and trembling. We come to lay before thee the measure of our achievement. Set apart this place, O God. Set apart its pastor as he proclaims thy glorious truths and saving grace. Set apart its officers as they seek to fulfill thy will in this community. Set apart its people as they seek to worship thee in the beauty of holiness.

May all who come to worship here be inspired by thy word, O Lord. May the young be challenged to love and to serve thee in the fullness of their lives. May the aged who seek refuge in thy sanctuary be comforted beyond all measure of understanding with thy peace abounding in their hearts. May those who come to be engrafted into the fellowship of this church become true vessels of thy word. May those who are joined in wedlock this sanctuary become pure stewards of thy gra May those who are baptised into this fellows be reared in thy love. May those who are laid rest in this place have divine assurance of eter life.

Dear God, remove from us at this time any d appointments we may have encountered in t building of this place. Remove from us all of th things which would prevent us from dedicating a consecrating this hallowed house with purity intention and purity of soul. As this sanctua bespeaks thy new and glorious creation, so too m thy new and glorious creation be fashioned a engrafted in our hearts. In loving and serving th in the beauty of this place, may we love and se thee more in the beauty of our souls.

Take this sanctuary, O Lord. Use it to thy glo Permeate it with thy grace. Mould it in thy knov edge. Renew it in thy peace.

Take this people, O Lord. Use them to thy glo Permeate them with thy grace. Mould them in t knowledge. Renew and consecrate them in t peace. Through Jesus Christ, our Lord. Amen.

Delivered at the dedication of the new sanctuary historic Sherwood Presbyterian Church, Washin ton, D.C., February 6, 1956, by Sam J. Musa Presbyterian Church, Adelphi, Maryland.

An Intriguing Way to Begin a Sermon

ONCE upon a time there were three bears: papa bear, a mama bear, and a baby be After stirring up their world-renowned porrid they set off for a frisk in the woods. When th returned, they observed marked changes in the home. After appropriate comment they bounced blonde into the alley.

In the three bears are represented three types people. First, there is papa bear. He is the origin observing type. Throughout the story, it is he w has the ideas first. Then, there is baby bear. H ideas are not new; he takes the ideas of someo else, his father, but he adds a new note to the "Someone has been eating my porridge and th have eaten it all up. . . . Someone has been sitti in my chair and they have broken it all down. . Someone has been sleeping in my bed—and the she is."

Then, there is poor mama bear. Does she have a new ideas? Never! Does she ever add anything thought or action? Never! She only repeats wh she hears. Poor mama bear!

Mama bears are one of the most dangerous typ alive, those who do not think for themselves b only repeat what they hear. . . . *—Thomas Pa Slavens, First Christian Church, Sioux Falls, Sou Dakota.*

At the End of Time

By Andrew T. L. Armstrong

Minister to Presbyterian Students
Northwestern University

In Luke 11:29 we find these words of Jesus: This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah." Using these words as a theme, a pastor in East Germany wrote a play in 1948 entitled the Sign of Jonah." The play speaks with unusual acidity to some of the major issues of our time. This play is the inspiration for the following parable.

AT the end of time, all the people who had ever lived were brought before God to be judged r their life on earth. They were all assembled gether on a great plain before God's throne. How-er, it was not a submissive crowd. They were clus-red here and there, heatedly talking with one nother. They were not acting as one might presume ey should—ashamed of the wrongs they had done earth.

One of the groups were the Jews who had suffered rsecution from men. The largest number of them -in the millions—were those who had died in the ncentration camps of the Nazis. They asked, What can God know of how we have suffered? We ow what it is to be despised and treated with ntempt. We were starved, beaten and finally rtured to death. Who is God that he should be our dge?"

Another of the groups was made up of American groes. They too were questioning God's right to dge them. Look at what he had allowed to happen them. Their people had been taken as slaves from eir homeland and carried to a strange country. housands of them had died in the suffocating holds slave ships. Those who survived suffered all kinds indignities at the hands of white men who con-dered themselves God's people.

In another group were all the children who had en born out of wedlock. Each bore on his forehead e stamp "illegitimate." Many of them knew nei-er their father nor their mother. They had en-red the stigma of a doubtful ancestry all their es. They too wanted to know when God ever had endure what they had suffered.

Across the plain were hundreds of groups, each with a complaint against God for the evil and suffering that he had permitted in the world. How lucky he was to live in heaven where all was goodness and light, where there was no weeping, no fear, no hunger, no inhumanity. What did he know of what man had been forced to endure in this world which He had made? After all didn't God lead a protected life?

From each of these groups came a leader, chosen because he, of all his people, had suffered the most. Among them was a Jew, a Negro, and an untouchable from India. A fourth was a horribly deformed arthritic. There were also one each from Hiroshima and Nagasaki. There in the center of the plain, before the throne of God, they consulted each other.

Finally they were ready to present their case. It was quite simple. Before God would be qualified to be their judge he must endure what they had endured. Their decision was that *God should be sentenced to live on earth—as a man!* Because he was God they had set up certain safeguards to ensure that he could not use his divine powers to ease his lot. So they pronounced his sentence:

Let him be born a Jew.
Let the legitimacy of his birth be suspect so that no one will know who is truly his father. Thus he can inherit nothing.
Give him a work so difficult that even his family will think him out of his mind when he tries to do it. Let him try to describe what no man has ever seen, tasted, touched, heard, or smelled. Let him try to describe God to man.
Let him be rejected by the very people who worship him.
Give him for friends only those whom all men hold in contempt.
Let him be betrayed by one of his friends.
Let him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge.
At last, let him see what it is to be terribly alone, completely abandoned by all his friends.
Let him be tortured.
Then let him die! Let him die so that there can be no doubt that he died, and that he was dead. Let there be a great host of witnesses to verify it!

As each announced his sentence of God, murmurs of approval went up from the great throng on the plain. When the last had finished, there was a long silence. Those who had pronounced their judgment of God quietly departed. No one uttered a word or made a sound. No one moved. For then they all knew—*God has already served His sentence!*

●

Jesus Christ, who though he was in the form of God, did not count equality with God, a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."—Philippians 2:6-8.

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Preachers and Books

DERSTANDING AND COUNSELING THE ALCOHOLIC THROUGH RELIGION AND PSYCHOLOGY. *By Howard J. Clinebell, Jr. Abingdon, $3.75.*

EN-AGERS AND ALCOHOL, A HANDBOOK FOR THE EDUCATOR. *By Raymond G. McCarthy. Yale Center of Alcohol Studies, $4.00.*

Here are two new books about alcoand drinking which ministers, eduors and others interested in the subt will find readable, accurate, up-toe, and very useful.

Four kinds of books and pamphlets, nerally speaking, have been written out alcoholism—books by alcoholics mselves, technical literature dealing stly with the etiology and treatment alcoholism, books of a more popular ture about alcoholism, and books adssed to families of alcoholics and to ers who have to live and work with m. Dr. Clinebell's book belongs ually to the third and fourth catees.

The book has three parts. In the t part Dr. Clinebell discusses the al question—what is an alcoholic d how does he get that way'? A rking definition of alcoholism is proed: A person is an alcoholic if one more of his major adjustments in ng—health, vocational, social, or rital—is periodically or continusly hampered by drinking. This deiption jibes with the more technical rding of the definition of alcoholism opted by the World Health Organiion. In discussing the causes of oholism, the writer brings together, mmarizes, interprets, and evaluates ne of the best recent thinking on this y complicated subject. The causes erate on four levels—the "soil of diction," factors leading to the selecn of the symptom (of alcoholism), tors which perpetuate the addiction, d psychological and religious factors the etiology of alcoholism.

The second part of the book deals h "some religious approaches to oholism." Here the writer discusses how religion has been used to help meless alcoholics, (2) the Emmanuel vement (religion plus psychotherapy), (3) Alcoholics Anonymous as r greatest resource, (4) the psychonamics of a religious approach to oholism. The various approaches are conveniently compared by means of a chart.

In the third and final part of the book, Dr. Clinebell discusses the minister's approach to alcoholism under five headings—(1) the ethical problem in alcoholism, (2) laying the ground work for counseling alcoholics, (3) some principles for counseling alcoholics, (4) helping the family of the alcoholic, (5) and the prevention of alcoholism. Many readers will find part three to be the most useful section of the book.

In discussing the prevention of alcoholism, Dr. Clinebell does not resort to the gross oversimplification of suggesting that the solution is the abolition of alcoholic beverages. He suggests rather that a comprehensive program of prevention should be related to the various causes of alcoholism. There should be prevention at the grass roots "by exerting its educational influence in terms of the type of parent-child relationship that will satisfy the emotional needs of the child, the church can cut the roots of alcoholism"; prevention through the influencing of symptom selection (with a helpful discussion of the strengths and limitations of the total abstinence position), and prevention through early detection and treatment.

This book, which Dr. Selden Bacon calls the best book on this phase of alcoholism yet to appear, is written especially for the person who is confronted with the practical issues of counseling alcoholics or of developing programs of education related to alcohol and alcoholism. It is addressed primarily to the minister and pastor, and seeks to relate the resources of the Christian faith to this problem which is one of the most pressing and perplexing of our time.

Dr. Clinebell is a Methodist minister in Great Neck, New York and lecturer in the Department of Religious Education in New York University.

Teen-agers and Alcohol is also a three-part book. The three sections are concerned with a working philosophy, organization and techniques of instruction, and transcribed class discussions about alcohol. The book is intended to help school administrators and teachers who are responsible for developing study units on alcohol and alcoholism.

The first section of the book, a working philosophy, presents material which should be in the hands of all ministers and church school teachers. Especially useful for churches is the discussion of the social factors in drinking and abstaining, drinking attitudes and practices of young people, and some issues of fact and opinion. Under the latter heading several matters are treated about which there is common and wide misunderstanding—the pharmacological action of alcohol, the effect of advertising on the consumption of alcoholic beverages, morality and drinking, the economics of the problems of alcohol, social disorganization (especially juvenile delinquency) and alcohol, the nature of alcoholism.

Included in the first section are twenty charts and tables, some of them quite elaborate, presenting accurate data and useful comparisons on many aspects of the problems related to drinking.

Dr. McCarthy is associate professor of health education at Yale University and a director of the Yale Summer School of Alcohol Studies. He is a member of the team of specialists who have made the Yale University Center of Alcohol Studies the most famous institution of its kind in the world.

The Approach of the Churches

It seems to this writer that many churches have been debating irrelevancies in connection with the use of alcohol and advocating approaches to the problems of drinking that are unrealistic and useless. Several comments are in order.

Let's talk about the *problems* (plural) rather than the problem of alcohol. The problems are many, not one. They are economic, medical, moral, domestic, legal, religious, social, industrial, political, educational, to name the most important. They range from teen-age driving "under the influence" to the chronic drunkenness of a skid row alcoholic. The usual assumption of those who speak of "the alcohol problem" is that there is a single issue, indivisible, with a single over-all solution. This is an intriguing assumption, but it is a vast oversimplification inviting an approach that is unrealistic and impractical.

It is well to remember that pulpit harangues against drinking and the "liquor traffic" usually have very little effect upon the people whom the

preacher may be interested in reaching with his message—the men and women in his congregation who are moderate users of alcoholic beverages. Some of the abstinent people of the church may go out of their way to commend the preacher for his "courageous preaching." It is tempting for him to regard such commendation as high evidence of the success of his preaching on this subject. The probability is that his philippic does more harm than good by confirming the suspicion of those who do not abstain that the church has nothing relevant to say about the problems related to drinking.

Let us stop arguing about the "disease" concept of alcoholism. The debate reveals nothing so much as the incompetence of many churchmen to discuss this subject. Whatever alcoholism is or is not, there is no question about the alcoholic being a sick person who needs help and whose need for help should weigh heavily upon every Christian conscience. The moral issue the church should be worried about is not the guilt of the alcoholic but its own attitude toward the victims of alcohol.

The incidence of alcoholism is shockingly high in what many would regard as the most important segment of the American population. We know with fairly high accuracy (1) the number of persons who are afflicted with alcoholism (4,700,000), (2) the ratio of men to women among alcoholics (6 to 1), and (3) the age distribution of alcoholics (more than 60% between 30 and 50 years of age, and (4) the number of men in the American population who are between 30 and 50 years of age (about 21,000,000). Putting all of these factors together we come up with the astounding revelation that among men between 30 and 50 years of age, the population group which includes most of the wage earners of our American homes and most of the fathers of our growing children, one person in ten is a victim of alcoholism.

We are apt to wander pretty far in the field of fantasy if we try to base our case against alcohol on the damage it causes in the tissues and organs of the human body. We are on much sounder ground, morally and factually, when we talk about the power of alcohol to affect behavior through its action in the central nervous system. It is this affect, more than any other, that introduces a moral dimension in the problems of alcohol—not what it does to the drinker's liver, or kidneys or heart, but its temporary influence on the drinker's personality.

Not everybody who drinks is on the side of the devil. Yet in many churches there is the continuing tendency to draw the line in such a way as to put everyone who uses alcoholic beverages on the wrong side, and everyone who abstains on the right side of the iss
This makes it virtually impossible
anyone who is not a total abstainer
work with the rest of us in dealing w
such problems as alcoholism and dr
ing "under the influence." Can we
draw the line in such a way as to ma
it possible for many persons who c
scientiously do not choose to be
stainers, but who are nonethel
deeply disturbed about many of t
problems of alcohol, to work with
toward their solution?—*Clifford Ear
executive secretary, Department
Social Education and Action, Pres
terian Church U.S.A.*

PASTORAL MINISTRY TO FAMILIES. *
*John Charles Wynn. Westminst
$3.75.*

Perhaps the best way to begin a r
view of this book is to quote some se
tences from the author's preface and
say that he has succeeded well
achieving his purpose. "In writi
about the family, one is astounded
the magnitude of the theme and by t
plethora of literature already pu
lished on the subject. Sociologists, ps
chologists, and religionists by t
hundreds have set pen to paper to cov
this theme; but there has been no on
volume work that pulls together t
many facets of family ministry for t
pastor. For all this talk of grace in fa
ily life, we do need handles to ta
hold of the task and to labor on specif
problems; and this work is an attem
to supply such handles."

It goes without saying that the ta
of keeping up with even some minimu
cross section of the output in the fie
of counseling is hardly possible for t
average minister—*if* he is to have tim
left to *do* his counseling and if he is
keep up with the bewildering output
other fields that are equally related
his work. There is something regre
table, from one point of view, in t
fact that we cannot keep up with t
sources in the fields of our interest a
must have "digests," but we may as we
be realistic and recognize that we a
going to need them increasingly if w
are not to be frustrated and stand i
mobilized before the baffling maze.
for one feel indebted when a good d
gest like this one appears and a
helped in important ways.

To try to sum up a book of this n
ture with its wide range of subje
matter is impossible. The eight chapt
headings suggest the areas treate
"The Family in Common Worship
"The Church as the Family of God
"The Pastoral Care of Families," "T
Pastor as a Family Counselor," "Pre
aration and Guidance for Marriage
"Christian Marriage and Marria
Counseling," "Three Special Proble
in Pastoral Care," and "The Pastor
a Family Man."

The treatment is nontechnical, luci
vital, and interesting. The active past
finds himself living in the scenes a

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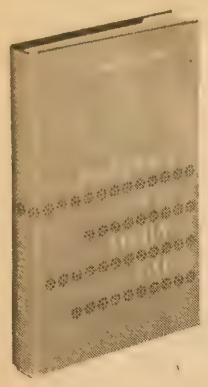

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ng the problems delineated, both
ne who works with others to seek to
them and as himself a person who
umbled and challenged by the de-
ds and privileges of the family of
which is the church and the Chris-
family in the home.
he book should save young enthu-
s and recent recruits to the field of
seling from making the mistake of
ming they are experts and rushing
here angels fear to tread. The tone
approach reveal the humility and
iety of experience. The psycho-
cal viewpoints and methods sug-
ed are the contemporary ones of
se, but refined, I feel, of the over-
r conclusions and fadism that so
n leave modern social sciences sus-
and their views extremely evanes-
. The basic approach and view-
t is grounded in biblical theology
tical-historical, not literalist) and
Christian experience. Pastors will
sound and basic help in this book
heir specialized church office and
their home life.—*William Janssen, t Presbyterian, Normal, Illinois.*

: FAMILY AND MENTAL ILLNESS. *y Samuel Southard. Westminster, .50.*

ere is a brief book designed pri-
ily to aid families of emotionally
ersons. Perhaps its primary con-
ution is its insistence that there are
easy answers, yet answers can be
d if one seeks competent profes-
al help. Dr. Southard discusses
to recognize mental disturbance as
as understand its meaning. How
nd help, what to expect, problems
will arise, readjustment of the con-
ing family unit, relationships with
ill person as well as concerned
hbors and friends are all dealt with
ome detail.
s a part of the Westminister Pas-
l Aid series, this does not come up
he level of some of the other vol-
s. The early sections do not flow
othly and are spotty in several
es. For the hospitalized patient a
e detailed guide is to be found, as
suggests, in Edith Stern's *Mental ess.* A less expensive and more us-
guide is the Public Affairs Pamph-
No. 172, *When Mental Illness kes Your Family.*
r. Southard, however, is writing
ifically from the viewpoint of a
ister. He relates the problems of
tal illness more closely to the
istian experience. It is from this
e general perspective that his dis-
ion justifies supplementing the
r two works mentioned above.—
es B. Ashbrook, First Baptist, nville, Ohio.

'T KID YOURSELF. *By Roy L. nith. Abingdon. $2.00.*

ne of my choice memories of college
at Macalester College in St. Paul,
nesota, has to do with the sermons of Dr. Roy L. Smith at Simpson Methodist Church. Reading this book brings back memories of a courageous and eloquent preacher who fed and stimulated the hearts and minds of his listeners. Preacher, publishing agent and editor—there is no end to the career of the author of *Don't Kid Yourself.* Here, packed within the small orbit of 126 pages, are the wit and wisdom that have characterized the writings of Roy L. Smith.

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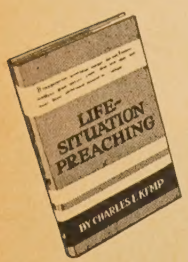

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WHAT IS CHRISTIANITY? *By Adolf Harnack. Harper Torchbook TB 17, $1.35.*

THE INFLUENCE OF GREEK IDEAS ON CHRISTIANITY. *By Edwin Hatch. TB 18, $1.45.*

PAUL: A STUDY IN SOCIAL AND RELIGIOUS HISTORY. *By Adolf Deissman. TB 15, $1.45.*

THE WORD OF GOD AND THE WORD OF MAN. *By Karl Barth. TB 13, $1.45.*

THE BEGINNING AND THE END. *By Nicholas Berdyaev. TB 14, $1.35.*

CHRISTIAN FAITH AND NATURAL SCIENCE. *By Karl Heim. TB 16, $1.25.*

Merely to point out that these books exist will fulfill my assignment, though it scarcely seems fair to the imagination of the publishers who have resurrected six more significant works of theology from the recent and the not-quite-recent past. Three of these six titles belong to the latter category. Of them the most controversial of its time, Harnack's, seems most passé today, despite Rudolf Bultmann's introductory pleading that this disquieting book is important not only as a historic document but also as a contribution to contemporary theological conversation. Similarly, Hatch's discussion of the shift from ethics to doctrine, from the Sermon to the Creed in early Christianity, needs even more qualifications than F. C. Grant (who appends an excellent bibliography) suggests. But for their historic importance as an insight into turn-of-the-century thought they should be read anew. Deissmann's *Paul* has proved to be more durable and is far superior to the other earlier works as a preacher's tool.

Karl Barth, as is well known, did more than any other man to shift the ground of discussion beyond the questions typified by Harnack. Of the three newer works, his will have broadest interest to those who carry the concern implied in this title into their pulpits. Berdyaev, by the same token, may seem furthest from these interests because of the complex character of his final tangle with being and truth, freedom and creativity, in a "metaphysical eschatology." By the way, dont try to begin and end *The Beginning and the End* in a casual week-end of reading!

That leaves Heim. The title should not divert potential readers into thinking that this is a work for scientists or town-and-gown preachers. What congregation does not have within it men and women who have begun to explore new basic questions in the fields of physics and technology—fields in which their minister is perhaps least equipped professionally? Such people will have no better guide than Heim or a preacher informed by him. He attempts little less than to project the type of awe reflected in Luther's question, "How can I find a righteous God?" into a whole, enlarged constellation of ideas. No other man has succeeded so well in beginning to answer in our

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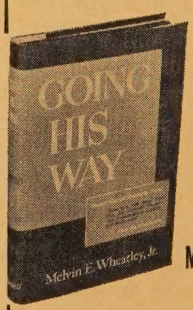

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es. The work is prophetic and pas-al.

The price of these full-size paper-ks is modest. When a four year old nslation of Heim is available at 25, *Consumer's Reports* would have call it not merely "acceptable" but 'best buy." Perhaps the time has ne when, included with monetary nittance, it will be in place to send a d of thanks to the publishers.—*E.M.*

ING HIS WAY. *By Melvin E. Wheat-ey, Jr. Revell. $2.50.*

t is Mr. Wheatley's conviction that people are seeking a way of life that l lend meaning and significance to ir daily struggles. Believing that the y of Jesus is *the way,* he has taken een episodes from the life of Jesus l has used each one to develop a mon related to the central theme. r example the episode of Jesus as a in the Temple is called "The Way he Temple: Maturation." The foot-shing episode is termed "The Way the Towel: Vocation." The episode the cleansing of the Temple "The y of the Temper: Indignation."

One is impressed by the many plays words and the considerable use of strative material. But at times the er seems to fall short of its purpose.

The book includes a brief introduction by Bishop Gerald Kennedy.—*Stiles Lessly, First Congregational, DeKalb, Illinois.*

YOU HAVE MET CHRIST. *By David Wesley Soper. Westminster. $2.50.*

This is a book of sermonic essays designed to help people know Christ. Dr. Soper's thesis is that a dead Christ comes alive whenever we encounter human goodness.

Dr. Soper is an optimist; at times he is a confused optimist. For example, in discussing the home and the church he claims the two are one. To be sure, both are vehicles of communication, but a Christian home and saintly parents are not the gospel of the church.

There are times when the face of Christ shines through in the book, particularly in the conclusion, but on the whole the author seems determined to hold fast to his central theme and identify Christ with fractured finite achievements.

If the book should fall into the hands of one sufficiently naive, this optimistic over-simplification of finite goodness could cause the reader to miss Dr. Soper's avowed purpose altogether. For the reader could, and not too slyly, conclude his own intent and deeds were of similar magnitude. Consequently he would meet not Christ, but his own pride.

It would seem wise, therefore, to append at the close of several chapters of *You Have Met Christ* this reminder of St. Paul, "the excellency of the power is of God and not of us."—*Lucille M. Worster, Brookline, Massachusetts.*

Pulpit Calendar

September 1—Labor Sunday and 12th Sunday after Pentecost.
September 2—Labor Day.
September 8—13th Sunday after Pentecost.
September 15—14th Sunday after Pentecost.
September 22—15th Sunday after Pentecost.
September 29—16th Sunday after Pentecost.
September 29-October 6—Christian Education Week.
October 6—17th Sunday after Pentecost.
October 6—World-wide Communion.
October 13—18th Sunday after Pentecost.
October 13—Men and Missions Day.
October 13-20—Churchmen's Week.
October 20—19th Sunday after Pentecost.
October 20—Laymen's Sunday.
November 1—All Saints' Day.
November 1—World Community Day.
November 2—All Souls' Day.
November 3—21st Sunday after Pentecost.
November 10—22nd Sunday after Pentecost.

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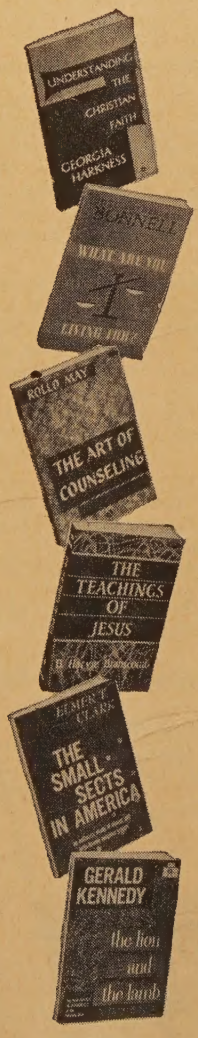

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